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THE RATIONALIST

IN 1940, Bertrand Russell, then living in the United States, was appointed unanimously by the board of the City College of New York to be Professor of Philosophy. He was to give courses in mathematics and abstract philosophy. As soon as the appointment was announced there were unpleasant public protests, particularly from the religious press. A court case was brought designed to prevent Russell from teaching. The verdict went against him and he was not appointed. The court case, according to the report given in the appendix of *Why I Am Not A Christian* (by Bertrand Russell, edited by Prof. Paul Edwards, Allen and Unwin, 16s.) seems to have been a cooked affair. Russell had to defend himself as follows:

"I have hitherto kept an almost unbroken silence concerning my appointment to the City College. . . . But when grossly untrue statements as to my actions are made in court, I feel I must give them the lie. I never conducted a nudist colony in England. Neither my wife nor I paraded nude in public. I never went in for salacious poetry. Such assertions are deliberate falsehoods which must be known to those who made them to have no foundation in fact."

This seems to give a fair idea of the nature of the attack upon Russell, and although it drew to his defence all the major colleges of the United States, and such eminent men as Dewy, Whitehead and Einstein, the sneer effort and public hysteria won.

A Bizarre Experience

Professor Edwards, of New York, in addition to giving an account of the trial has collected a number of Russell's anti-Christian writings, and related subjects, and published them with the author's consent, in this volume. The professor, a rationalist, is perturbed about the boom of religion in the U.S.A., which seems to be supported by the kind of mass suggestion that made certain that Russell would not teach in New York. One can sympathize with the professor; and his defence of liberty in the challenge of printing this book (also published in America) must be courageous, but one must question if any good to any serious argument has been done by the collection of these essays and related matter.

It is a bizarre experience reading and re-reading these essays, lectures and sundry writings, some printed long ago. It is generally understood by those best able to judge, that Russell will be regarded by the future as one of the great philosophers of this age. He has also taken a magnificent part in public issues. He commands the deepest respect. Yet in these writings, he pours his reason into as narrow a tube of prejudice as possessed by any of his accusers in New York.

Opinion and Fact

Who or what is God? On page 17 Russell says that "the whole conception of God is a conception derived from Oriental despotisms". He says it but he knows it to be untrue. In the book is published his well-remembered broadcast with Father Coppleston, the Catholic philosopher. It is unlikely that Russell would consent to argue with Father Coppleston at all if he thought that what he was arguing about was something derived from Oriental despotisms. The conception of God, existent or non-existent, in this broadcast has nothing whatever to do with such despotisms. Russell does not suggest it, and he knows it would be an insult to his opponent to do so.

On page 22 he says, "Almost every adult in a Christian community is more or less diseased nervously as a result of the taboo on sex knowledge when he or she was young". How does he know? Has he applied to this statement the disinterested rationalism of a philosopher? It may be true, it may be untrue, but the reader is in no position to judge between prejudice and statement of fact.

On page 177 the historical statement is made that "The First World War was wholly Christian in origin". The evidence in support of this is that the three Emperors were Christian, the British Cabinet—the "more warlike" of them—were Christian, and that the war was opposed by the Socialists in Germany and France, and by John Morley (described by Russell as an atheist) in this country. One wonders what a historian would make of all this, and the perplexity with which he would rub his eyes at the word *wholly*.

On page 34, "It would seem, therefore, that the three human impulses embodied in religion are fear, conceit and hatred". Yet on page 45, "Men have sacrificed their lives in helping lepers". He does not say that some of the noblest of these men, as surely he might say, were Christians, and that love seems more to have prompted their actions than fear, hatred and conceit.

A Failure of Rationalism

The pages of the book are peppered by this kind of thing, statements made without fact, selections and half-truths, and effect sought by "sardonic wit". One can

almost hear the lecturer waiting for the laughs and the approval in the printed version of the lecture delivered in Battersea Town Hall, under the auspices of the National Secular Society thirty years ago.

It is unlikely that Prof. Edwards will do much with the boom in religion in America with this book. It is much too near the bone of what is deplorable in the boom to be of much help. And if Russell objected in his trial about a number of statements made about him, may not many Christians object to the statements he has made about them, and upon the same grounds and with the same vehemence?

A book such as this is not rationalism. It is easy enough to sneer at a man on his knees, but no one can know what the man is about, unless in fact or in imagination, one has been on one's knees also, and with the inner nature of the man, engaged in the act. Orthodox Christianity, it is true, is putting up a smoke-screen of various composition to try and protect its inner need, but the need is there, and to try to equate the two is to ignore what untold millions have lived by since the dawn of time.

The conflict between the rationalist and the secular religionist shown in this book is an illuminating commentary upon the limitations of rationalism when confronted with total human experience.

FACT AND IMAGINATION

A UNITARIAN INTERPRETATION OF THE CHRIST BIRTH STORIES

By Dr. Harold Scott

(Minister of the First Unitarian Society, Salt Lake City, U.S.A.)

WE need to get the difference between truth and facts, in this matter of the Christ birth stories. The stories are subjects for feeling rather than reason. An author writes a novel. If it is a great novel it will portray great truths. The author does not deal with facts. He is writing fiction, but it may be fiction embodying great truths. So it is with these birth stories. They are not history. They do not deal with facts, but in them is great beauty. They are legends which mean little to us in terms of reason.

To apply reason to these stories to see what facts they yield we get little enough. It has to be done by the scholar or student in New Testament. We find that it is highly improbable that Jesus was born in Bethlehem at all. The Hebrew prophets had dreamed of a deliverer, a king to come who would be born in Bethlehem, the alleged birthplace of David, who would drive out the foreigners and re-establish a Jewish kingdom. The early Christians and converted Jews tried to identify Jesus with this Jewish national hope, so the legend grew that Jesus was born in Bethlehem rather than Nazareth. Also that Joseph, his mother's husband, was of the royal family. As a matter of fact his family was of humble origin. Also, as a matter of fact, Jews did not have to go to the birthplace of their ancestors to register at all. According to the chronology accepted by most scholars as the best Biblical chronology, Cyrenius was not governor at all when Jesus was born and there was no registration until 6 A.D. As a matter of fact, virgins cannot have babies. As a matter of fact, stars do not and cannot behave as one did in the story of Magi. As a matter of fact, wise men would know that. As a matter of fact, there are no angels. As a matter of fact, the message the legend says that they delivered would be incomprehensible to the shepherds of that time. As a matter of fact, such a message would have paralyzed them with fear and they never would have remembered the poem that the legend says they heard.

To believe these fancies to be facts is to indulge in superstition; but if we know that this is not history but fiction, we can see the beautiful poetry in it all. The mystery explanation us. We love these stories beyond all stories. They are the first we read to our children. They sing their way into our hearts and drive out misery. They are a balm unto the nations. They are not objective facts like the ebb and flow of the tide, but subjective truths that have sung in people's hearts for centuries and find a sympathetic echo in our own.

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I remember someone told a sweet little girl that there was no Santa Claus. Some dull wit clumsily grasping the unaccustomed tool of reason, and not knowing its true use, did more harm than good. The part of wisdom is to know the difference between truth and fact, to be able to see the truth within a legend. I know there is a Santa Claus. I don't have to reason about it. I know it by feeling. Voltaire said that if there were no God it would be necessary to invent one. That's what happened. There was no Santa Claus, so some genius, some unknown child-loving priest or prelate, invented one. I've known Santa all my life. He was a friend of my father's and of his father and of his father; of my mother, and her mother, and her mother. He has always been a friend of our family.

If we look upon life only with the cold eye of reason, there is little inducement for our wanting to continue it. We come into this world causing pain. Our first cry is a protest. Our childhood is a history of wanting to do things we are not permitted to do, and being forced to do the things we don't want to do. We have to go to bed when we are not sleepy and get up when we are sleepy. Life is all contrariety and frustration. As adults if we win fame or fortune—or if we don't—it doesn't matter—we have no assurance of happiness in the facts of life. In a little while our busy brains cease to function, and we are gone. When we begin to live we begin to die; in the midst of life we are in death. The world rolls on careless of tears—our affairs and activities we thought so important are no longer of moment, and from this viewpoint our human attainments are of less than microscopic importance.

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But if we crown reason with feeling and intuition, how the scene changes! Birth is a precious pearl brought at great price. The first cry of a babe is a paean of victory, like unto the singing of the heavenly host. The whole life of the child is a poem, its separate parts written in different meters always to be concluded and never dull, and through it all runs the motif of aspiration and conquest. Life of the adult becomes a sacred trust, talents that must not be buried, lights that must not be hidden under a bushel. Life is a romance to each of us greater than the pen of man has ever portrayed. We may look to others like ordinary, commonplace folks, but each of us knows better. Destiny has whispered to each of us; we have a divine mission. We are partners in a divine drama. Feeling informs us that life is a stage on which we always play the leading role; and we ourselves sit in at the performance, and are at once the most critical and appreciative of all the audience. All our little battles become of more importance than learned sage has ever recounted. We move among trusted comrades. Hardship only makes us strong, disappointment only makes us understanding; sorrow only makes us tolerant. This rough turmoil of life takes on meaning. We feel the dignity of man. We feel the divinity of our parentage. The Greeks thought they were descended from Gods. We know we are the children of God.

We recognize anew the truth that sometimes great visions come to humble men. These men were out under the stars close to nature, away from the artificialities of life. Amid the busy hum of machinery in the roar of the great city it is difficult to hear the angels' song of hope. Ships and commerce, tariffs and trade agreements, spheres of influence, oil and colonies, make so loud a clamour that simple profound things are not heard. Out there on the hillside under the clear sky, with the moon soberly pacing her nightly journey, and the kindly stars nodding their heads in understanding, it is easy to see the nonsense of these things we have thought so

important that get in the way of peace and good-will among men.

And as for the wise men, is it not enough to remember that they *were* wise men and that they followed a star. All wise men follow a star. We all may be wise men. That star is still shining. Those wise men travelled from afar. They travelled over barren wastes, under scorching suns and over frozen mountain passes. Doubtless those to whom they told their story of their mission called them fools. It was ever thus. The wise who at all cost follow their guiding star are called fools; while fools, who neither can see the star, nor catch the heavenly music, are often called wise. The wise must carry the burden of the foolish. We hold in grateful memory all who followed a star: Socrates drinking the hemlock, Jesus on the Cross, Paul in chains, Stephen praying for his tormentors, John on Patmos, Savonarola at the stake, and thousands of those who are unknown and nameless, but who did the best they could, "to speak true, do the right, and follow the King". Away then with the sophistries of statecraft and commerce, let us sing the angels' song, be wise men, and follow our star.

THE ARGUMENT—3

"THE DIVIDED INHERITANCE"

SIR,—I note with concern a tendency to advocate that the two traditions must be kept strictly apart. As a product of the Divided Inheritance, I would suggest that such an action could only end in disaster. Similarly, I sense an underlying fear of a forthcoming split through the taking of sides. This split need not be. Rather can something fine and positive result from a union between the two traditions.

"Belief in God" is advocated as the dividing line. This is absurd. For it is impossible to formulate a definition of God such as will satisfy the *experience* of all. During the last century especially, the conception of God has undergone somewhat drastic revision. Various of "His" attributes have been stressed at the expense of others. "What do you mean by God?" is therefore a legitimate question: as the enquirer may still be boggling over difficulties he has encountered with what he believed to be the God of orthodoxy, which, in fact, might be the apologist's conception of God of a century ago!

But supposing that the two views held of God do not coincide. Are you going to presume to condemn the enquirer: and exclusion from fellowship of worship *is* condemnation.

Personally, I cannot believe in God—in the orthodox sense. And that, I believe, is the position of so many who go under the label of atheist, agnostic, or humanist.

All down the ages men have had "religious experiences", possibly of a fundamentally similar nature. Only when they have attempted to express such experiences have difficulties arisen. For each man will use the language that comes the most naturally to him. In this scientific age the language of the Bible no longer remains unchallenged. Those of us grounded in science may find that the somewhat colder descriptive method comes more readily—for our training has been to record with accuracy. Hence it would be truly amazing if descriptions of experiences were the same. But the common factor is the experience.

It is the unwillingness to accept "a particular line of metaphysics" that is turning some people away from the churches. But metaphysics is only the house that is erected on the foundation. It is the latter that is important. The former changes with the style of the age, but rock will always remain rock; and sand, sand.—Yours,

Keble College, Oxford *David Miller*

SIR,—I am so glad that Mr. Tom Wardle has sent a reply to *The Inquirer* on "The Divided Inheritance".

He has set out very clearly his inmost thoughts, which I find to be refreshing, challenging, and wholesome.

For me, one thought in his reply stands out above all others, namely "Most churchgoers are completely hazy as to their belief, indeed the question is hardly ever raised, but they do know that the church means something. It ties the ends of their lives together, it gives them joy and solemnity in their relationships, it makes their lives add up".

I think that is a delightful thought which coupled up with a later one, "Human beings who are trying to live together in integrity, who are seeking to throw off their masks, who are daring to love one another".

If only more of our worshipping members loved one another and were prepared to go the second mile, how soon would our differences melt away and how much more quickly could we hope to get nearer to the standard as lived by our leader, Jesus Christ.

We are told Jesus spent his days mixing among all types of human beings; if he had not done so, his leadership would have suffered in so many ways. Because he talked with the working man, tried to understand his many difficulties, Jesus was able to know life as it was then lived, and today in our various churches the same problems are with us, the most important being that of worshipping, working, and endeavouring to live amiably together.

Whether we are old or young, rich or poor, the same ordeals have to be faced. There will be tragedy, pain, bereavement in every life at some time, but surely love and understanding in our church life will help to smooth out some of the daily troubles, and we might extend this fellow feeling beyond the church door, as Mr. Wardle so respectfully suggests.—Yours,

Eccles, Lancs. *Gladys B. Chadwick-Rider.*

SIR,—There are Methodists (ex), Baptists (ex), and Anglicans (ex) in the congregation I serve. There are a number of young people who sincerely doubt (and therefore question because they are encouraged to do so) the existence of God. There are even more among the young people who haven't the faintest idea what the existence of God means. There are some who are psychological sufferers in a neurotic age. In the Sunday School are children to whom God means head *of* the management, with hordes of assistants, of a super-departmental store, which seems to result from much of the teaching of religious knowledge in day schools.

Can the Unitarian Church offer nothing to these people? "Consign them to the other denominations, other social groups, the Ethical Society and the W.E.A." would seem to be the answer of some of your correspondents. This is not division about a heritage, it is suicidal dichotomy in the present.

For heaven's sake, have we no *educational* function? Is preaching a mere eloquent argument each Sunday evening for the good *of* the mind and soul only of the man doing the arguing? Mr. Wright quietly consigns education to the Sunday School and ne'er the twains shall meet. Is that sufficient, and is not now education an integral part of our weekly worship?

I came into Unitarianism and into its ministry on false pretences according to some of the writers, and this is vital: I came in because the people in it seemed continually to be searching and finding answers: it gave me a freedom which was a creative and constructive need; it allowed me the awful and inspiring privilege of using my own conscience as the base of my authority for viewing and living.

I have nothing in common with the views of God of most Anglican, Methodist, Baptist, and other orthodox ministers and laymen—the people I mentioned at the beginning of my letter have reasoned they haven't either, and thousands of others sitting at home haven't even realized that. But I know I have something in common with a fourteen-year-old boy who is grasping, searching, doubting, questioning, and with many a sincere agnostic, as also with many a Buddhist. Where do we go from here? "Integrity of emotion" can only come from the response between real people living real lives and real thought in a real situation and, as an indispensable by-product, in real freedom. That seems to me to be what historic Unitarianism has been concerned about and still is; God did not necessarily come first, but the emphasis has changed to meet the situation. The tragedy is, we don't even know what to emphasize any longer.—Yours,

Birmingham 10. *Ronald McGraw.*

SIR,—The Rev. Tom Wardle would like to have a church which included among its members agnostics and atheists. May I point out that such a church was founded long ago by the Positivists, but I do not think the movement had any startling success. They held services and kept festivals, their ritual being perhaps suggested by that of the Roman Catholic church. There was a Positivist church many years ago in Liverpool, but I do not know whether services are still held there. "You know, we sing some of Wesley's hymns," a prominent member once said to a friend whom she and I had in common. But my friend was too wise to be taken in: she knew that if they did sing Wesley's hymns, it was not in the sense in which he meant them to be sung. One cannot help feeling that it was all a kind of grown up make-believe.—Yours,

Hawkshead. *E. M. Abel.*

THE SILVER JUBILEE OF "ORDERS OF WORSHIP"

By a member of the Publications Committee of the General Assembly.

TWENTY-FIVE years have now gone by since *Orders of Worship* was published by the Lindsey Press for the General Assembly and offered for use in the Unitarian and Free Christian Churches. Somewhere or other to-day—in the pews of many churches, or in the possession of ministers and others who use it in the conduct of "open" services, or in the homes of the laity—there are 13,000 copies of this modest volume. It was born of the desire that the formation of the G.A. should be marked by the provision of a new service book. Nothing of the kind was available; older books were out of print, and not one of them could have been singled out for reprinting and "official" commendation at that date. So *Orders of Worship* was prepared and published, without any official attempt to persuade congregations to adopt it.

Its reception was somewhat startling. *The Inquirer* printed two reviews, one signed "A Minister" and the other "A Layman", and both, surprisingly, were not merely cordial in tone but singularly perceptive. Then followed the first "bulk" order for congregational use—from almost the last of our congregations that one would have expected to adopt it; this was followed presently by a similar order from quite the last. Seldom was an infant volume more warmly welcomed into the Unitarian world! On the other hand, came a stern accusation from a respected minister, charging the G.A. with deliberately attempting to undermine the loyalty of our congregations to the traditional Nonconformist "free" service, and to ritualize the worship of our churches.

Looking back over these twenty-five years, during which the book has come into regular or partial use in so many of our congregations, it is not without topical interest to reflect upon its birth and character, and perhaps to speculate concerning its future. New as it was in many respects, it contained practically nothing new in the devotional material out of which its services of worship were constructed. From the abundance of tried and tested material, mostly British and American Unitarian, sufficient of the very best was selected for the purpose. The newness was not in the building material but in the architecture, as the reviewers were quick to recognize: a genuinely unfolding pattern of service, reaching its climax in the concluding collect and the period of silence; the brief "bidding" sentence prefixed to the short prayers, giving the keynote of each; no major innovations but only minor, and such as now appear to have widely commended themselves, apart from the actual use of the book.

When its distant predecessor *Common Prayer for Christian Worship* appeared almost a century ago (1861), a leading layman of that day, sceptical of its usefulness, wagered that within twenty years the Unitarian churches would be clamouring for something fresh. Strangely enough, his prediction was fulfilled, for in response to a very limited "clamour" an alternative edition *(Ten Services*, 1879) was produced by making countless alterations, mostly rather superfluous and unhappily worded.

To-day, twenty-five years after *Orders of Worship* appeared, we hear it alleged on the one hand that its very excellence is an obstacle to religious progress, in that it threatens to become a standard of Unitarian Orthodoxy; on the other hand, in recent issues of this journal, that "all our forms of worship" need to be "overhauled", apparently in order to eliminate "the notion of a supernatural personal God" and to meet the needs of those to whom our hymnal must obviously be even more useless.

It may be that *Orders of Worship* will die a natural death before another twenty-five years go by; but perhaps one may be forgiven for expressing the hope that it will be allowed to die in peace, without being subjected to extensive surgical operations designed to rehabilitate it in a wantonly recognizable form; and that meanwhile its possible and contrasted successor may grow up and take independent shape through the ample opportunity for experimentation in "free" services. But if the contrast is complete, something drastic will have to be done with the hymnal!

IT OCCURRED TO ME

By Muriel Hilton

ONE of the best parts about a holiday is the returning home and finding a renewed satisfaction in those amenities we had left behind. It takes a little while to settle down again. At first, after freedom from problems, the difficulties of one's particular life seem to loom large, and the town in which one happens to live seems lacking in enchantment. But gradually the old pleasures re-instate themselves.

I always find that after a holiday in remote places where there has been no music that there is a sense of privilege in being able to turn on our radio set again. Our V.H.F. set gives an amazingly good reception, and music not heard for a while seems to have grown in importance. It is true we had a charming journey with a Swiss girl who started to talk about music, and finding response started to sing the themes of several symphonies and concertos. From Stirling to Edinburgh we exchanged and compared pleasures in music, singing to illustrate them. "Music," she said, "It is just another world". And that "other world" seems of greater value after some time away from it.

It is the same with certain books. We forget what security there is in them until we leave them behind, and I always enjoy just seeing certain books about the house after an absence from them, knowing that they are there near at hand.

The house and garden require a lot of attention after a holiday, and soon the associations with all that is in them start becoming significant. We experience gradually their strange subtle emanations. We regret the passing of another holiday, but home, work and fellowship and all that they mean have become greatly enhanced.

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A friend was showing us her coloured photographs of Norway, and two she was especially pleased about as they had captured a rainbow arch shining over the mountains and fjord. It is characteristic of country where there is a swift interchange of sunshine and rain that there are also rainbows.

In Scotland when the mists began to roll away and the sun shone for a few moments we were perpetually seeing rainbows, quite suddenly and unexpectedly. Where there is storm and changing weather there may we see rainbows. They are part of each other.

Rainbows always give a sense of something eternally beautiful and memorable. They are a sign in the heavens, a symbol of eternal beauty. This has always been so, and in ancient times we read of man's response to rainbows. A rainbow is a constant challenge wherever it appears. We are only too aware of the material world in which we live, its "getting and spending", its incessant noise from which it is hard to escape, the allurements which do not yield the promised happiness, and often amidst the stress and confusion we become aware of that other world, the rainbow arch, the token of those values by which we ultimately live in the fullest sense of that word.

The rainbow arch. What a wealth of thought comes rushing in when we think of it. Ernest Raymond in one of his books speaking of the form and pattern in great literature says that the perfect close to drama is the lyrical end rather than the crashing crescendo. The Greeks were clear about this, their tragedies closed, not on a terrific curtain, but in the hushing of a lyric. And he goes on to say that if

we conceive of a thunderstorm in summer as a great natural work of art, at what point does it end—at the last crash of thunder or at the moment when the rainbow arch in spanning the whole theatre of conflict?

One of the greatest examples of the "rainbow arch" in literature is in "The Merchant of Venice". After the conflict is over, the terrible moment of the possible descent of the knife, Shylock shambles away from the court defeated. Soon after we have the incomparable scene with the lovers and the enchanting passage with the lines,

> "How sweet the moonlight sleeps upon his bank,
> Here will we sit and let the sounds of music
> Creep in our ears. . . . ."

Yes, a rainbow arch is a challenge and a symbol of hope. In our lives at times of peculiar difficulty we have often experienced a light of many hues breaking through and dispelling the gloom. An unexpected kindness is like a rainbow arch giving us conviction of universal goodness. A flash of beauty can be a potent of an ineffable world of loveliness and light. In these moments we feel that this is indeed a living universe and as Dr. Jacks has said, it is "alive with a spirit that forever acts the truths on which the universe reposes".

THE EMERSONIAN COIT

By George E. O'Dell

DR. STANTON COIT, the centenary of whose birth has occurred this year, was not nominally a Unitarian, but he belonged in a Unitarian tradition. In his youth he was profoundly influenced by the writings of Ralph Waldo Emerson and he remained so even after he became a "Leader", at first under Felix Adler, in the American Ethical Culture movement, and then for nearly sixty years in this country. His most urgent desire was to implement a response to Emerson's call for "a new church founded on moral science" which should win art, poetry and music into the service of a worship in which sincere persons of many backgrounds could join without mutual offence. It is an interesting circumstance that when in 1905, having become a naturalized British subject, Coit candidated for a seat in Parliament in a small cathedral city, and his opponents issued great last-minute posters denouncing him as an "atheist", he at once obtained a Court injunction ordering their withdrawal. The Moral Ideal, the Court held, was not necessarily anti-theistic, and its recognition as of paramount worth could have religious significance. It was an Emersonian verdict!

Coit for many years, after a brief ministry at South Place, held Ethical society services in great public halls, but lamented that they could not have the distinction and elaboration possible in an ecclesiastic edifice. Emerson's dreams needed that. Then in 1909 his society acquired such a building and for nearly half a century conducted it as an "Ethical Church", where experiment could be made in liturgical forms and practices of a sort such as Emerson would doubtless have approved. Alas, the two World Wars, especially the second, so lowered the belief in this country common to almost all kinds of a church that after Coit's retirement and death the Ethical Church congregation eventually parted with its building and reverted to its original status as an Ethical society only.

It may be of interest to mention that Coit, in early 1914, received sanction from one of the leading Unitarian churches in New York City to experiment there also. During certain months in a year he was to hold services on Sunday evenings after his London model, and he had engaged a special organist and choir. But the 1914-18 war so unexpectedly restricted his income—for a long time ahead—that the scheme had to be abandoned, and it was never revived. Incidentally Coit intended to request Unitarian ordination in the U.S.A., which would certainly have been granted. But this also would have proved of little meaning in view of his confinement to English work and it was dropped.

Gilbert Chesterton once said that Coit, though he wrote but few books, wrote with the literary greatness of Plato. He sought no such praise, and it was in accord with his fundamental modesty that, apart from the important introduction, he refrained from including more than a few items of his own in the monumental compilation of material for ethico-religious services, *Social Worship*.* This work is perhaps the most appropriate and lasting monument of himself. Little known in this country, and not today in use by the few Ethical societies, it has done much service in the hands of Unitarian ministers in the U.S.A.

Coit had a very wide knowledge of literature, English or translated into our language, and he compiled from all kinds of great moral or religious writing which had high cultural quality a huge store of meditations and readings which with other service material constitutes Volume I: a second volume, compiled by the eminent musician Charles Kennedy Scott, contains canticles and hymns. Let me end by recording how the editor of a new service book in America to whom, in response to a question, I ventured to recommend his looking into *Social Worship* retorted that the book was "much too moralistic". Alas!

* There is a copy in the Dr. Williams's Library at Gordon Square.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

General Assembly Meetings

SIR,—Having heard the "highlights" of the G.A. meetings on tape, we feel impelled, with our appreciation of the difficulty of "editing", to offer a few comments. The general feeling of the congregation is that these were not the "highlights". There were far too many hymns and official speeches and not nearly enough controversial material to show that we are a living movement, and so stimulate interest among those who have never been to our meetings. Not a word about the debate on the H-bomb, with Chuter Ede's dramatic intervention—not a word about any other of the resolutions on public affairs—not a word of the interesting discussion on how to make our faith known that followed Dr. Goring's challenging speech, itself too truncated.

We realize that this was an initial experiment, but hope that on any future occasion there will be less space devoted to formal proceedings and more to live discussions: perhaps also less to the platform and more to the floor.—Yours,

Hilda B. Davis, Basil Viney, J. E. Cole
(Delegates to the G.A. meetings from Swansea)

Nineteenth Century Unitarians

SIR,—Mr. Downing has quoted me about nineteenth-century Unitarians who did not believe in worship. I do not think that they are relevant to the present discussion, but before they become a legend I would like to explain who they were. Mr. Ian Sellers, of Keble College, first introduced me to them.

Because of Priestley's radicalism in politics and theology, there was an influx of poorer men, chiefly Baptists and Universalists, into Unitarianism at the end of the eighteenth century; some Methodists later followed. They are a valuable strain in our ancestry. In 1799 there was a secession from William Vidler's Universalist congregation in London, and a new church of "Free-thinking Christians" was formed in Aldersgate. Other congregations were founded in Kent and Yorkshire and possibly elsewhere. In 1812-14 they published *The Free-thinking Christians' Magazine*, full of hostility to priestcraft, war and wealth, and admiration for Napoleonic France. Public prayer and preaching, they said, were invented by priests for their own aggrandisement; Christ told men to pray only in secret. So their services consisted only of conferences and discussions. See a pamphlet in Manchester College library: *A reply to Mr. Wright's "Thoughts on Social Prayer", with a view to show that he has utterly failed in proving it either reasonable or consistent with the New Testament: by a member of the Christian Church, Convent, Jewin Street, Cripplegate.* Gilbert Wakefield (1756-1801), an eccentric Unitarian of extreme political views, also rejected public worship. The Muggletonians, a seventeenth-century sect which survived into the nineteenth century, did the same, meeting only for a supper with songs.

My cousin, Mr. L. B. Short, asks for a list of students of Warrington Academy. I hope all Unitarians will buy a copy of the handsome reprint of William Turner's history of the academy, with such a list, from Warrington Public Library, price 6s. post free, as mentioned by Mr. Thomas. A list of Manchester College students to 1867 was printed, and is continued by loose-leaf at the college. Lay-students ceased in 1853, on the move to London, except for three members of the Ainsworth family, until Dr. Jacks's educational students in 1922-30. Black and Buchanan, whom Mr. Short mentions, were not students of Manchester College. I suspect that they were students of University College, living in University Hall (now Dr. Williams's library, and the office of *The Inquirer*), where Manchester College was also then located.—Yours,

Manchester College, Oxford *H. L. Short*

"TO SEE OURSELVES——"

Readers are invited to send references to Unitarians from interesting sources, to be printed under the above heading.

"In the early nineteenth century in America, as I understand it," said Whitehead, "the teacher, and scholar, and professor were looked up to. They were Unitarians and had a nimbus of religious awe. But as the century wore on, that wore off. Unitarianism was a religion not of 'one God', but of 'one God at most', if not of 'one God, if that . . .'"

February 27, 1939.

. . . Whitehead continued, "the Unitarians, I think, come the nearest to having found a way to adapt the Christian ideas to the world we live in now."

September 11, 1945.

(*Dialogues of Alfred North Whitehead*)

Lucien Price, 1954.

THE HIBBERT JOURNAL

PROBABLY the most interesting article in the October issue of the *Hibbert Journal* is Mr. Ernest Gellner's "Is Belief Really Necessary?" The author is Lecturer in Sociology at the London School of Economics, and he provides a valuable (and, incidentally, witty) survey of the competing beliefs, religious, political and psycho-analytical, which rule the minds of modern men. He says that these are "sold" to men just as shares on the Stock Exchange are sold: the "belief-brokers" are the political leaders, the priests and ministers of the Churches, and some of the more dogmatic of scientists and philosophers. Any contemporary religious revival, Mr. Gellner concludes, seems to be more like a decline in belief in human reason than a revival of faith; "people who are part of it seem nebulously in favour of religion (rather than believers in specific doctrines) and hardly pay it the compliment of realizing that it claims to be *true* and has to be assessed as such".

Of more domestic interest to Unitarians is the Rev. H. L. Short's valuable survey of "The Warrington Academy", that dissenting college which was founded just 200 years ago. It existed for less than thirty years, and over the whole of that time it had on its books altogether only a total of some 400 students. Yet it is looked upon by historians as an institution more important than those figures would suggest, and Mr. Short goes far towards establishing the real value of the Warrington Academy in the development of independent thought.

There are three literary articles—"The Religion of Dr. Johnson", by Mr. Richard North; "Personal Vision and Puritan Tradition in Bunyan", by Mr. Roger Sharrock; and "The Philosophy of Joseph Conrad", by the Rev. F. E. Maser, which cast some light on three important figures. Mr. S. J. Tester, Lecturer in Classics in the University of Bristol, embarks on an unusual subject for a classicist, in "Science and Christian Belief", which is for the most part a discussion of the views of Dr. C. A. Coulson and Canon Raven, as expressed in their published works on the subject. Mr. Tester suggests that the widely-accepted views of these two eminent men, however wise the conclusions may be, are based on unsound arguments.

It should be clear enough that, as always, the *Hibbert Journal* covers a very wide field; as always, too, there is food for thought in all these articles; even those who disagree with what is said will be compelled to admit that the contributors deserve thanks for the stimulus that they provide.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Unitarian Social Service

Important decisions regarding Unitarian Social Service work were made at the October meeting of the Department Committee held in London under the chairmanship of the Rev. P. C. Whiteman.

Proposals for a conference early next year at Unitarian College, Manchester, were approved. The recent National Council of Social Service report on "Loneliness" is to be discussed and also the problem of "Mental Health". Details will be announced as soon as speakers are arranged.

It was decided to send three representatives to the forthcoming autumn conference of the National Peace Council, which is to consider "The Price of International Partnership".

The Honorary Secretary, the Rev. Arthur Peacock, is to represent the department at a special conference on the Central Churches Group of the National Council of Social Service.

Reports were received from members of the Committee concerning attendance at meetings dealing with such activities as those of the British Vigilance Association, the National Public Morality Council, the United Nations Association, etc.

It was decided that "The Work of the Department" would be the theme of the next annual general meeting and that members of the committee would speak regarding some of the social problems with which their representation on various public bodies brings them into touch.

Women's League: The Autumn Meeting of the Liverpool District was held at Gateacre Chapel on Wednesday, October 2. The service was conducted by the Rev. S. R. Butler. After tea, the Business Meeting was held, Miss Ruth Herford taking the chair.

Miss Herford spoke of the great loss the Liverpool District had sustained through the sudden passing of Mr. W. L. Oates, who in his capacity of Lay Preacher had so ably served all the churches in our district. Sympathy was also expressed on the death of Mrs. Halsall, of St. Helen's, members standing in silence.

(*Continued on page 364*)

CHURCH FURNISHINGS & STAINED GLASS WINDOWS
MEMORIAL TABLETS IN BRASS & BRONZE

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THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 3, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. S. E. Bennett
ABERYSTWYTH, New Street Meeting House, 11, Mr. Sydney Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AMPTHILL, Unitarian Church, Ellenbury Road, 11.15 and 3, Rev. R. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Bowden
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BEWDLEY (Union for Worship), Unitarian Church, 11, Rev. W. Washington
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Rendcombe Road, 6.30 (November 10), Rev. Maurice Jeremy
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hazel Street Mission, Small Heath, 6.30, Rev. Ronald McGarvey
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. F. A. Wray
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Bowling Old Lane, 11 and 6.30, Rev. Frank A. Bulloch
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Fraser A. Bulloch
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. W. Spooner 6.30 Rev. J. Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Byers
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mrs. Irene Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quick
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. W. Liptrott 6.30, Rev. L. A. Grimble
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. B. L. Gulland
CHIPPENDEN Chapel, Asheton, 10.45 and 6.30, Rev. Kenneth Twiss
CHIPPEN, Free Christian Church, Beach Street, 6.30, Supply
CHIPPENHAM, Unitarian Church, Hartington Street, 11 and 6.30, Mrs. M. R. Dicken
CHIPPENHAM, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
DARK ROW, 10.45, Rev. A. B. Dowdeswell, Styal, 6.30, Rev. A. B. Dowdeswell
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. R. Platt
DEVONSHIRE, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pemberton
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. Philip C. Wareham
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Fielding
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wetherilt
DURHAM, Unitarian Church, 73 Claypath, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taylor
EXETER, George's Church, South Street, 6.30, Rev. L. J. Hewis
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Coveler
GLOUCESTER, Barton Street, 3, Rev. J. M. Quick
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Chase
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Sowler
HALIFAX, Northgate End, 10.45 and 6.30, Rev. F. Kenworthy
HARWICH, Free Christian Church, South Terrace, 11, Rev. Dendrick Heaton, 6.30, Mrs. Muriel Heaton
HINCKLEY, Quiet Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Miss E. A. Beard
HULL, Park Street Church (Unitarian), 6.30, Rev. Bernard Pyatt
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Ernest Snell
LEICESTER, Newarkenight Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Free Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sunnyfield, Miss J. E. Lennard, The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Mr. Lewis Evans
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Kimmell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Renshy Free Church, 11, Rev. N. Kirkham
LIVERPOOL, Dunbabin Mission, Mill Street, 6.30, Rev. J. Kirk Mumford
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley E. Dakin
LIVERPOOL, Hardman Road, Fairfield, 3, Sunday School, 6.30, Rev. N. Kirkham
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Pugh
LIVERPOOL, Little Road, 11 and 6.30, Rev. E. E. Short
LONDON, Ball Street, Edgware Road, 6, Rev. Walter Lloyd
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. Taylor
LONDON, Bolton, Bible Road, 11, Rev. E. G. Lee
LONDON, Brent Church, Prince Charles Terrace, Notting Hill Gate, 11, Rev. Graham Bailey
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. F. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. E. C. Urwin
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gilmour (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Tebbutt
LONDON, Hyde Park Road, 11, Mr. T. E. Bowers, 6.30, Mr. W. Tomkinson
LONDON, Islington, Upper Street, Pitfield Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. Harris, 6.30, Mr. J. Nicholson
LONDON, Lewisham, Lee Bridge Road, Elverin Green, 6.30, Miss L. M. Hammond
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Dendrick Heaton
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Hon. J. Carmichael
LONDON, Stamford Street, Ware Road, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Bowerman
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Mr. G. E. Prentice
LYTHAM St. Annes (Ansdell), Clarendon Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Footh, 6.30, Student
MANSFIELD, Unitarian Church, Market Place-rings, 6.30, Rev. Dendrick Heaton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jeremy
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendlebury Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Strand Chapel, Whitefield (November 10), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willerton Road, Charlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Mrs. J. Bartlett
MORETONHAMPSTEAD, J and Newton Abbot, 6.30, Rev. C. G. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Patten
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Supply
NORTHAMPTON, Kettering Road Church, 6.30, Rev. E. J. Alun Williams
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Belam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gibb
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. W. T. A. Pierce
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PENDLEBURY, Unitarian Centre, Rivendale-cum-Bridge Road, 11 and 6.30, Rev. E. H. Kirkley
PERTH, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dundee
PETERBOROUGH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
RAWTENSTALL, Hunts, The Meeting House, 11, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. P. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilson
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Myers
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worsley
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davis
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOWERTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wightaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mrs. Amy Howarth
SOUTHEND-ON-SEA, Eversley Road, 6.30, Mr. J. Hallam
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Sherwin
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vinny (also 11, First Sunday in the month)
SWANSEA, Pleasant Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45, Rev. P. B. Gourney, 6.30, Rev. F. Cotton
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Connett, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirkby
THORNTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Gaspay Unitarian Church, 11, Rev. S. Spencer
WARMINSTER, Cales Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. Grimble, 6.30, Mr. E. E. Lloyd
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. A. Bevins
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maccoby
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeremy (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. E. E. Strickland
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2. Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. Bowerman, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bowerman. Meetings as advertised.
WARRNAMBOOL CHRISTIAN CHURCH, Austin Road, Sanford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bowerman

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cormier
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Shortt

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. Wigan
WELLINGTON, Services suspended — Enquiries — Mrs. Worth, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. Maurice C. Bates

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Miscellaneous

A History of Congleton Unitarian Chapel is in course of preparation. It would be appreciated if anyone possessing papers, letters, photos or any relevant matter, could either loan or sell. Items loaned would be duly acknowledged and returned quickly. Details to F. V. Barber, 40 Park Road, Congleton, Cheshire.

Holiday Accommodation

A WARM WINTER is assured for guests at NORMANHURST, the small, quiet and friendly Hotel for late holidays. Winter rest or convalescence. A lovely home recommended by Unitarians, members Toc H, W.V.S., etc. Special November terms 5(7) guineas weekly, including full board, early tea, fresh fruit daily, heated bedroom (central heating everywhere). Breakfast in bed (nominal charge). No gratuities. Vegetarian if desired. Two comfortable Lounges. Facing South, opposite covered Promenade. Near warm Sun-Lounge. NORMANHURST PRIVATE HOTEL. Sea-front, ST. LEONARDS-ON-SEA. Sussex. Hastings 4784.

NEWS REVIEW—Continued

A report on the meeting of the Merseyside Hydrogen Bomb Protest Committee, held in Liverpool on September 26, was given by Mrs. Atherton.

In order to give publicity to the work of the committee it was decided to hold a meeting in November for which the Society of Friends offered the use of their hall to show the film "Children of Hiroshima". Donations were asked from interested bodies to defray expenses.

An Exhibition of Work was staged in the hall which proved most interesting. Some very beautiful work was on view, many of the exhibits being the work of octogenarian members.

Eastern Union: The Annual Meetings of the Eastern Union took place at Friars' Street Chapel, Ipswich, on Saturday, September 28, to the accompaniment of pleasant autumnal weather. Appropriately, the Chapel had undergone renovation and redecoration and were its brightest aspect for this special occasion.

The President of the General Assembly, the Rev. J. P. Chalk, brought the greetings of the Assembly and expressed his interest and pleasure at the life and activity going on in these widely-separated churches as they were reported on in turn by their secretaries.

Professor F. J. M. Stratton was warmly thanked for his services to the Union as President during 1955-7, and Mr. J. G. Bell, of Norwich, was elected President for the coming year.

Arrangements were outlined by Mr. J. Bell, Jr., for a United Carol Service to be held at Ipswich on November 24.

Following tea in the Schoolroom all the members gathered for the Service of Induction of the Rev. N. J. Teape to the ministry of the Ipswich Chapel. The charges were given by the Revs. J. P. Chalk and H. Stewart Carter, and the service conducted by the Rev. J. A. Kennedy.

Women's League: Sheffield District: The October meeting was held at Chesterfield. It was an opportunity to join in the 30th Anniversary of the Chesterfield Branch, who had invited a former minister's daughter, Miss Frieda Tayler, of London, to take the service.

In the report from Mrs. Whitby, one of our delegates to the Sheffield Branch of the Standing Conference of Women's Associations, we were disturbed, though not entirely surprised, to hear of the stand taken by the Roman Catholic Women's delegate with regard to the question of family planning being discussed. We were more surprised to hear that the Standing Conference had rescinded a minute of their previous meeting in consequence!

All our business concluded, we sat down to a birthday tea. Pieces of the cake were sent to absent members, notably to Miss Jackson, of Great Hucklow, who celebrated her 90th birthday in October, and Mrs. Tingle, mother of our treasurer and a member of Unity Church Branch, who celebrates her 97th birthday this month.

To Miss Tayler, we were deeply indebted for her address, based on the text, "The spirit of man is the candle of the Lord", with its final exhortation, "Let your light shine!"

Great Hucklow Branch have a new secretary in Miss Alice Crombie, a former President of the U.Y.P.L., who expressed our thanks to all who had made this October meeting so enjoyable. We were happy to welcome among us Mrs. Trevor Jones, wife of the recently appointed Lay-Pastor of the Stannington Church. By a pleasing coincidence, we also had with us the wife of the Rev. Leonard Short, who became Lay-Pastor of Stannington in 1909.

A.S.

Hertfordshire Fellowship Meetings: Letchworth Unitarian Group invited the Watford Group to meet at Welwyn Garden City Friends' Meeting House for the afternoon of October 5. Invitations were also sent to some 40 isolated Unitarians and inquirers and to local ministers and public. Our Minister Leader, Rev. W. Waddington, gave us a most inspiring address on "The God Who Speaks and Acts". There were also short contributions from Letchworth and Watford members on "Unitarianism—Right Thinking—Right Human Relationships", which were productive of discussion. Over 30 people were present and a very happy spirit prevailed throughout.

This is likely to become an annual event after the success of two years' trial and we recommend it to other scattered Unitarians. It may even give rise to the formation of a new Group.

Doncaster: The Rev. J. B. Tonkin, of Halifax and Huddersfield, conducted successful Harvest Services on September 29. At the afternoon Sunday School service, scholars brought harvest gifts which were formally received during the service by the Rose Queen. A Harvest Coffee Evening and Sale were held on the Monday evening. A large congregation attended the Minister's Twelfth Anniversary and "All Present" service on October 6. With the object of strengthening the spiritual, congregational, and institutional life of the church a special church meeting was held on October 12 at which there was a frank discussion on publicity. Orders of service and choral work, and many constructive suggestions were made to enrich and enliven the life of the church.

Cinema

He Who Must Die, now being shown at the Academy, with English sub-titles, is a picture with a religious theme in the most realistic and exacting sense. A Greek village under Turkish rule is to celebrate the Passion Play in the following year. The cast is chosen from the most unlikely people. After the choosing, a haggard group of refugees (Greeks), driven out of their own village by the Turks, struggle into the village of the Passion Play. They ask for help, the villagers relent it to them, and they take refuge on a barren hillside not far from the village. There they are all likely to die, sooner or later. The cast of the Passion Play then, almost against their will, begin to act in real life their adopted characters. They come to the help of the refugees. The man who is to play the part of Jesus becomes a saviour in real life, and as such is murdered at the end.

Interwoven with this theme is one of universalism and foreign oppression. A terrible and moving picture is given of how nation after nation, called into being by oppression, can be heightened to religious imagery. A splendid picture. —Inquirer

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